



VOICE OF MISSIONS

BY WAY OF THE CROSS

REV. H. B. PARKS, D. D.

General Secretary, Missionary Department A. M. E. Church, Room 518, New York City.

VOL VI.

GREAT DEDICATION IN FREETOWN, AFRICA

Dr. Nelson the Central Figure.
New Zion Open for Worship.

STEADY, THE PASTOR IMMORTAL.

Traitors Stand Amazed—God Helps
the Right and Will Blight the
Wrong—A Scene Never
to Be Forgotten.

The opening of "New Zion" African Methodist Episcopal Church, Pademba Road, Freetown, Sierra Leone, West Coast Africa, March 10, 1898, at 6 o'clock a.m., and its dedication at 11 o'clock the same day by Presiding Elder F. G. Snelson, M. A., the General Superintendent, was no insignificant event in the history of the Colony nor in the Missionary endeavors of this peerless African Church. "Old Zion" came into existence as far back as 1853, and was supposed to have been thoroughly amalgamated to the A. M. E. Church in March 1887, but after four years she declared "disseverance." February 22, 1897, by the instigation of the very writer (3) whom Bishop Payne subsequently worshipped, and conserving whom he wrote: "For this sacred transaction—the consecration of Zion Chapel, its schools and other hereditaments to the African M. E. Church in the United States—deserves our approbation and sincere thanks." Then on that same day advanced the opinion that Old Zion "inherits the aptitudes of the original twelve"—of 1853.

All Sierra Leone, as well as all African Methodists, are well aware that in the cornerstone of "New Zion," in the solid pillars of her consecration, there are no morbid "antipathies" originally nor latterly, but a deep sense of Christian honor, a profound depth of ministerial loyalty, a sublime purpose of the black man's church to evangelize a black man's country, and the devotion of the noblest impulses of Christian character to the uplifting and enlightenment of a long-oppressed and benighted Hamite race.

The venerable Bishop grieved that we could not rejoice at the acquisition of Old Zion, but today, let the word go forth from Mother Bethel, Father Allen's sacred dust, to the remotest bounds of the grand old church that she may rejoice over "New Zion," as a victorious general rejoices over a territory which he has conquered the loyalty and prowess of well-trained soldiers."

As uniquely fit and proper, a praise and thanksgiving service was beautifully conducted at 6 o'clock that Thursday morning by the heroic and devoted pastor, the Rev. Elder Henry M. St.ady. In their singing and praying, the servants of God cried for joy over what God had wrought. Pastor Steady told the people of his relations with the A. M. Connection; how his loyalty to principle had thrown him "out in the street;" of newspaper attacks and ridicule; of oppositions and allurement offered elsewhere; of how he would magnify God for what had been so far accomplished; of the land lease and legal relations; of the loan of the first \$60 and the pleasant surprise; of peculiar providential favor and inspiration to us, and the praise to God was without bound and the thanks giving was without compass. The fervent prayers of Brother J. F. Gerber, Brother E. T. Martyn, Sister Carroll and Sister Decker caused the oil of joy, praise and thanksgiving to run over, and 11 o'clock was not long delayed. "Praise ye the Lord. Blessed be the name of the Lord, from the rising of the sun to the going down of the same. He raiseth up the poor out of the dust; he lowly set him among princes. Praise ye the Lord." Psalm xxii.

THE NEW ZION DEDICATION SERVICES
Began at five minutes of 11 o'clock, when the Presiding Elder, on behalf of the Rt. Rev. H. M. Turner, D. D., L. L. D., Bishop of Africa, marching at the head of a column of ministers clad in clerical robes, entered the threshold and, pausing, received salutation of a rising congregation, on behalf of whom Brother Elkanah T. Martyn presented the keys of the church and declared:

"Dear Presiding Elder African Methodist Episcopal Church:
We, the Trustees, Stewards and Leaders, bid you welcome in God's name and in possession of New Zion A. M. E. Church."

The Presiding Elder accepted the keys with a bow and responded, for the Discipline: "How amiable are Thy tabernacles, O Lord of Hosts," etc. The General Superintendent entered the elegant pulpit and the clergymen took seats within the charming chancel. "I was glad when they said unto me"—Psalm xxii, was beautifully repeated, often chanting, "Gloria Patria," by the vast assembly of happy worshippers.

Rev. Pastor Steady gave utterance to Solomon's great prayer, Discipline page 220, Rev. Geo. D. Decker delivered the dedicatory address, Discipline page 294. With Brother W. C. DeGraft Rosemire at the organ it seemed that the stormy hills joined in the grand old Methodist strain.

Behold thy temple, God of Grace,
The house that we have reared for Thee,
Guard us as Thy resting place,
And fill it with Thy majesty.

When from its altar shall arise
Joint supplication to Thy name,
Bring us to accept the consolation
Thyself our ever-loving God grants.

And when from hence the voice of praise,
Shall lift its triumphs to Thy throne,
Show Thy acceptance of our lays,
By making all Thy glory known.

When here Thy ministers shall stand,
To speak what Thou shalt bid them say,
Maintain Thy cause with Thine own hand,
And give The truth a winning way.

Now, therefore, O our God, arise!

In this Thy resting place appear;

And let Thy people's longing eyes
Behold Thee, fix Thy dwelling here.

A short invocation and the dedicatory sermon followed by the general superintendent. Text: Isa. ix, 22, and Rev. xix, 6-9 verses. Theme, "The Triumph of the Church—the Marriage of the Lamb." See May "VOICE OF MISSIONS." Several ladies took up the collection while we all sang:

Arise, O King of grace arise,
And enter to thy rest!

Lo! thy church waits, with longing eyes,
Thus to be own'd and blest.

Enter with all thy glorious train,
Thy Spirit and thy word:

All that the ark did once contain
Could no such grace afford.

Let the living here be fed
With thy word, the heavenly bread;
May the dead be laid to rest;

Here to a temple stand,
While the sea shall gird the land;

Here reveal thy mercy sure,
While the sun and moon endure.

Hallelujah!—earth and sky
To the joyful sound reply;

Hallelujah!—Honor ascend
Prayer and praise till time shall end.

The Presiding Elder was pronounced by the following committee: Mrs. H. B. Steady, Mrs. F. J. Decker, Mrs. Kesi Cole, Mrs. Lucy D. Martyn, Mrs. Catherine Cole, Mrs. Rose Neville, Mrs. Johanna Shower, Mrs. Jane R. Cole, Mrs. Madeline Carroll, Mrs. Jane Pratt and others.

THE BENEDICTION was pronounced by the Presiding Elder. Refreshments were served to the ministers and special guests at the residence of Henry J. Coker, Esq., alias Carambar Cooker, and for the lady collectors at the residence of Mr. Samuel Barlett, B. A., also at the residence of Mrs. Johnnies, at the residence of Mrs. Leigh, at the residence of Mrs. Peacock, at the residence of Mrs. H. B. Steady, and at the residence of Mrs. A. S. Underwood, under the kind care of the following lady committee: Mrs. H. B. Steady, Mrs. F. J. Decker, Mrs. Kesi Cole, Mrs. Lucy D. Martyn, Mrs. Catherine Cole, Mrs. Rose Neville, Mrs. Johanna Shower, Mrs. Jane R. Cole, Mrs. Madeline Carroll, Mrs. Jane Pratt and others.

THE SPECIAL HYMN, We bless thy name, Almighty God,
For all the kindness thou hast shown
To this fair land our fathers trod,
This land we fondly call our own.

Some of the friends were photographed, and among the leading citizens we find the well known and appreciable faces of H. J. Nelson, Esq., S. Tillotson Shaw, Esq., S. H. A. Case, Crispin Pratt, Esq., H. J. Coker, Esq., George Heron, Esq., together with the general superintendent and ministers.

During the day the sisters continued singing and shouts and all were delighted with the social Christian fellowship of members of all denominations thus so kindly brought together.

A SPECIAL SERMON At 4 p. m. was delivered by Rev. J. A. Alayomi Cole. Text: John iv, 21. The following division were wrought by the three wise intellect of Dr. Cole, I. Universal religion, II. This proclamation abrogates a local religion.

III. Glorious prediction of celestial signs for God's true people. IV. Theology given in a nutshell by this metaphysical announcement, God is God. "Truth is truth," said Gregory the Great. Creeds cannot save. V. Spiritual religion is immortal. Rituals will die. But spiritual religion will flourish in immortal youth.

Sabbath, March 13th, 1898, was a high day in New Zion. At 11 o'clock a.m. Rev. E. D. L. Thompson, U. M. F. Church, gave us a very thoughtful and forcible discourse. Text: I Cor. iii, 11-15. Theme: "The Real Temple of God." I. The True Church has one foundation—Jesus Christ. He plead for true religion, which gives greatest satisfaction, highest of all questions, perfect freedom from sacrifices, from priesthoods, and gives lofty holiness, divine standard. II. Why? Because it is Jesus, none but Jesus can do a helpless sinner good. "Not the Savior in." III. This Foundation is strong. It is a personal Savior, living eternal, communicative. IV. Materials—God or it is no life. V. Testing Day—fire shall try and force man's work whether it is wood or evil. VII. Narrow Escape. It is a harrowing disappointment to find one's life's work all lost, all gone!

THE APPEAL What has each been building? Up goodness, glass houses, money making, swelling anniversaries, etc. He who build upon foundations of gold, silver, precious stones, wood, hay or stubble.

The collection followed, and benefaction by Rev. Thompson.

SPECIAL HYMN And will the great eternal God,
On earth establish his abode?
And will he from his radiant throne,
Arrow for tempest for His own?

We bring the tribute of our praise;
And sing that condescending grace,
Which to our souls will lend an ear,
And call us unto mortal near.

Collected by Sister Catherine Cole, 11 shillings, 6 pence.

COLLECTED BY SISTER LUCY D. MARTIN, 4 shillings, 6 pence.

Collected by Sister Johanna Shower, 2 shillings, 9 pence.

By Rev. H. M. Steady, pastor, 72 pounds, 14 shillings, 9 pence.

By Layers, July 22d, 1897, 49 pounds, 2 shillings.

Plate collection, 18 shillings, 5 pence.

Envelopes issued by pastor, 14 shillings.

From Christian Associations, 1 pound, 6 pence.

(5) DEDICATION DAY BALLY.

Envelopes issued by pastor, March 10th, '98, 20 pounds, 11 shillings, 10 pence.

Plate collections, 18 shillings, 5 pence.

Envelopes issued by pastor, 14 shillings.

Special remarks were made by Rev. M. E. Gerber, Wesleyan connection, Fortunatus Johns, Esquire, W. C. DeGraft Rosemire, Esquire, J. S. T. Davis, assistant postmaster general, and S. Tillotson Shaw, Esquire.

The Presiding Elder introduced the chairman of the evening and Pastor Steady read the "Review of New Zion," and the building accounts, receipts in detail, disbursements, etc., etc.

SPECIAL HYMN (5) DEDICATION DAY BALLY.

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Plate collections, 18 shillings, 5 pence.

Envelopes issued by pastor, 14 shillings.

Special hymn:

LORD OF hosts, to Thee we raise
Here the seed-time shall be given;

Now verify thy promise, Lord,

And send us help from heaven.

Then we will give thee lasting praise
Maintain Thy cause with Thine own hand,

And give The truth a winning way.

Now, therefore, O our God, arise!

In this Thy resting place appear;

And let Thy people's longing eyes
Behold Thee, fix Thy dwelling here.

And when from hence the voice of praise,

Show Thy acceptance of our lays,

By making all Thy glory known.

When here Thy ministers shall stand,
To speak what Thou shalt bid them say,

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VOICE OF MISSIONS

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An advertising medium in foreign countries it has no equal.

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H. M. TURNER,
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PRESIDING ELDERS' COUNCIL.

The Presiding Elders of the Sixth Episcopal District will meet in convention at Americus, Ga., Tuesday, August 2nd, at 10 o'clock a.m., and remain in session three days. All are expected to prepare papers, not exceeding twelve pages. Each one can select his own subject and no one must speak over five minutes, either in criticizing or commanding any paper which may be read before the convention. Able divines and professors will be present to deliver lectures which will be instructive and enlightening. The Bishop of the district will deliver an address at the opening upon the need of scientific knowledge.

H. M. TURNER

THE GREAT AFRICAN PREACHER.

Rev. J. M. Gummans, one of our South African divines, who very much resembles the late Rev. Andrew Brown of Georgia, is likely one of the ablest living preachers. We had heard so much of his power as a preacher, that at the South African conference, held in Queenstown, we directed him to preach at 5 o'clock p.m., and requested Brother J. M. Davis to translate his sermon from Kaffir into English for our benefit, but he simply said that it was impossible. We then requested Brother Xaba to translate and he declined the task upon the ground that the sermons of Rev. Gummans were too great and his words too mighty. We nevertheless went to the spacious courthouse, where service was being held, to look at his gestures, if we could not understand a word he uttered, and he had not spoken more than five minutes before we could see the effects of his superior gifts and graces, and in less than fifteen minutes he had the people in jerks and convulsions, and in twenty-five or thirty minutes with such a paroxysm of emotion of things, among saints and sinners, who had been here since 1855, when Tony Murphy, in Columbia, S. C., spoke with such power that the people jumped out of the windows and broke the doors down and all the lights had to be blown out to prevent the fluid lamps from being rocked over and burning up every one in the house. The only reason we did not hear him at once to come with us to the United States was because he was unable to speak English. From all that we could see he is undoubtedly one of the mightiest pulpit powers living today. Yet we were told that when he first commenced preaching, he was regarded as a failure and that all this power of which he now in possession has been gained by observation and prayer. If many of our brethren who came up to the Annual Conference, and report great failures during the year, and charge meanness, disloyalty and hypocrisy upon the part of the people as a reason for their failure, will follow the example of brother Gummans—fast and pray for power to deserve God's word they will find that they will grandly succeed. One half of the breath expended in prayer that is employed in "cracking jokes" and abusing the members and the people of the community, would enable hundreds of preachers to set the country on fire.

WOMEN'S CONVENTIONS.

The Women's Home and Foreign Missionary Society of the A. M. E. Church will hold a convention in Birmingham, the city of Alabama, July 6, 7 and 8, and for Georgia the same organization will hold a convention in Forsyth July 13-14 and 15.

We hope that the ministers will see that all the societies in the two states are represented, and if they can get no one else, they will send their wives, for it will be a great information to them and make them more useful and practical. The man who is too mean to put out a little money to enlarge the intellect of his wife is not fit to have one.

REV. M. M. MOROKO,

the great founder of the Ethiopian Church in South Africa, left his most excellent stone and brick church in Pretoria and his well furnished house which belonged to him, and accepted of our appointment at Cape Town, where we are worshipping in only a rented hall, and will, if aided by the prayers and donations of our brethren, build us a church there that will do credit to the African race. He can be addressed at 23 Springfield street, Cape Town, South Africa, and there is not a place in the world where we have not a church more than in Cape Town.

WILBERFORCE UNIVERSITY COMMENCEMENT.

WILBERFORCE University Commencement was possibly the grandest of the kind we ever witnessed. Nearly every distinguished minister in the church appeared to be present, and the best order prevailed among the trustees in the transaction of business in the history of the institution. The Afro-American is undoubtedly growing in deliberative grace.

WAR WITH SPAIN.

Being out of the country when the present war with Spain broke out, we could not define our position relative to the part that the colored man should play upon the bloody programme.

Since our arrival home we have been asked a thousand times for our opinion, and we have simply replied that the war is now in progress and the black man is in it and it would be useless to say anything; but just as we expected, we see that he is made the butt of ridicule, his faults are magnified and he is still the bone of contention. He is being snubbed while even defending the stars and stripes.

To triumph over the infirmities of a protracted nature and make life worth living, is worthy our highest ambition. Every day such triumphs occur—yet fame proclaims them not.

An illustration is afforded in the experience of Mrs. William Shay, who lives corner Taylor and Hancock avenues, Freeport, Ill. Her four-year-old daughter Beatrice has been rescued from a life of suffering and perhaps early death as the result of Mrs. Shay's worthy efforts.

We published a short account of this happening in our June issue, but since then have received additional information.

It seems that about two years ago Beatrice was suddenly and severely afflicted with spinal meningitis. In five weeks she was also attacked with a paroxysm stroke which twisted her head back to the side making her a helpless invalid. The family physician considered the case a serious one. Numerous specialists were consulted and altogether nine physicians had the case.

To keep her in position, the child's body was bandaged. For several months she also wore a plaster paraplegic jacket. Electric batteries were tried and proved worthless. In fact, none of the treatment was successful.

The colored men would far better be employed in remaining at home, marrying wives and giving the race sons and daughters, and perpetuating our existence, than rushing into a death struggle for a country that cares nothing for their rights or manhood, and wait till they are wanted, and then the nation will feel and know his worth and concede to him the respect due the defenders of a nation.

The Negro will be exterminated soon enough at best, without being over anxious to die in the defense of a country that is decimating his numbers daily.

The colored men would far better be employed in remaining at home, marrying wives and giving the race sons and daughters, and perpetuating our existence, than rushing into a death struggle for a country that cares nothing for their rights or manhood, and wait till they are wanted, and then the nation will feel and know his worth and concede to him the respect due the defenders of a nation.

Fortunately, the mother learned of the wonderful curative powers of Dr. Williams' Pink Pills for Pale People and decided to try the pills. The fondest hopes of the parents were realized, for their cherished daughter soon began to improve.

After taking nine boxes of the pills, the child's skin pained face became normal, her limbs strong and in every way marked improvement was noticeable. She now sleeps all night long, eats heartily, and gives every indication of good health. The joy of the parents is unbounded. The grateful mother says:

"I shall be glad if I can say for Williams' Pink Pills for Pale People may be of benefit to those in pain. There must be many children who suffer as my child did, and I hope that my story will be noticed by their parents."

Such a victory should be heralded abroad, for in the warfare against disease in the Battle of Life, no more effective ally is known than Dr. Williams' Pink Pills for Pale People.

BOTH ARE LIARS.

It is time for the A. M. E. Church and the C. M. E. Church to unite and become one grand body. Some of the Bishops and a large number of the ministers of both denominations are anxious for it, and do not fail to speak out for it. There are too many Color-ed Episcopal Methodists denominations in this country. It is foolishness to try to separate them all, and two of them will be easily merged into one body.

We have been fighting over the union with the A. M. E. Zion church to our knowledge since 1860. We have written 100 communications and met in joint session, through representatives or commissioners, three times to our knowledge, and every time it has ended in smoke and we are now satisfied that there never will be any union.

We had rather stay apart and split lies by the millions as to priority, number of members, who are the greatest and a whole lot of such nonsense, when neither one has very much to brag about, but with the C. M. E. Church, we could treat without such nonsensical issues, for most of us remember when it was organized and other questions of far more importance could only engage attention. The A. M. E. Church, that God will soon have Africa before the Missions fields, and, while it is a shame to be divided, it is a blessing to be united.

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It is time for the A. M. E. Church and the C. M. E. Church to unite and become one grand body. Some of the Bishops and a large number of the ministers of both denominations are anxious for it, and do not fail to speak out for it. There are too many Color-ed Episcopal Methodists denominations in this country. It is foolishness to try to separate them all, and two of them will be easily merged into one body.

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It is time for the A. M. E. Church and the C. M. E. Church to unite and become one grand body. Some of the Bishops and a large number of the ministers of both denominations are anxious for it, and do not fail to speak out for it. There are too many Color-ed Episcopal Methodists denominations in this country. It is foolishness to try to separate them all, and two of them will be easily merged into one body.

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It is time for the A. M. E. Church and the C. M. E. Church to unite and become one grand body. Some of the Bishops and a large number of the ministers of both denominations are anxious for it, and do not fail to speak out for it. There are too many Color-ed Episcopal Methodists denominations in this country. It is foolishness to try to separate them all, and two of them will be easily merged into one body.

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We had rather stay apart and split lies by the millions as to priority, number of members, who are the greatest and a whole lot of such nonsense, when neither one has very much to brag about, but with the C. M. E. Church, we could treat without such nonsensical issues, for most of us remember when it was organized and other questions of far more importance could only engage attention. The A. M. E. Church, that God will soon have Africa before the Missions fields, and, while it is a shame to be divided, it is a blessing to be united.

It is time for the A. M. E. Church and the C. M. E. Church to unite and become one grand body. Some of the Bishops and a large number of the ministers of both denominations are anxious for it, and do not fail to speak out for it. There are too many Color-ed Episcopal Methodists denominations in this country. It is foolishness to try to separate them all, and two of them will be easily merged into one body.

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We had rather stay apart and split lies by the millions as to priority, number of members, who are the greatest and a whole lot of such nonsense, when neither one has very much to brag about, but with the C. M. E. Church, we could treat without such nonsensical issues, for most of us remember when it was organized and other questions of far more importance could only engage attention. The A. M. E. Church, that God will soon have Africa before the Missions fields, and, while it is a shame to be divided, it is a blessing to be united.

THE BATTLE OF LIFE.

All the hours of life from the cradle to the grave are a series of battles, hunger, fatigue, sickness, temptation, sin, remorse, sorrow—these are the strong powers with which we must wage continual warfare.

For us best fit us from without and from within, making life one long and earnest battle. Victoria is not alone. Evil habits must be subdued—fiery passions brought under control—temperament—diseases conquered.

To triumph over the infirmities of a protracted nature and make life worth living, is worthy our highest ambition. Every day such triumphs occur—yet fame proclaims them not.

An illustration is afforded in the experience of Mrs. William Shay, who lives corner Taylor and Hancock avenues, Freeport, Ill. Her four-year-old daughter Beatrice has been rescued from a life of suffering and perhaps early death as the result of Mrs. Shay's worthy efforts.

We published a short account of this happening in our June issue, but since then have received additional information.

It seems that about two years ago Beatrice was suddenly and severely afflicted with spinal meningitis. In five weeks she was also attacked with a paroxysm stroke which twisted her head back to the side making her a helpless invalid. The family physician considered the case a serious one. Numerous specialists were consulted and altogether nine physicians had the case.

To keep her in position, the child's body was bandaged. For several months she also wore a plaster paraplegic jacket. Electric batteries were tried and proved worthless. In fact, none of the treatment was successful.

The colored men would far better be employed in remaining at home, marrying wives and giving the race sons and daughters, and perpetuating our existence, than rushing into a death struggle for a country that cares nothing for their rights or manhood, and wait till they are wanted, and then the nation will feel and know his worth and concede to him the respect due the defenders of a nation.

The Negro will be exterminated soon enough at best, without being over anxious to die in the defense of a country that is decimating his numbers daily.

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Fortunately, the mother learned of the wonderful curative powers of Dr. Williams' Pink Pills for Pale People and decided to try the pills. The fondest hopes of the parents were realized, for their cherished daughter soon began to improve.

After taking nine boxes of the pills, the child's skin pained face became normal, her limbs strong and in every way marked improvement was noticeable. She now sleeps all night long, eats heartily, and gives every indication of good health. The joy of the parents is unbounded. The grateful mother says:

"I shall be glad if I can say for Williams' Pink Pills for Pale People may be of benefit to those in pain. There must be many children who suffer as my child did, and I hope that my story will be noticed by their parents."

Such a victory should be heralded abroad, for in the warfare against disease in the Battle of Life, no more effective ally is known than Dr. Williams' Pink Pills for Pale People.

BOTH ARE LIARS.

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BISHOP TURNER ATTACKS BAPTISTS.

He Charges Them With Allowing Their Own Missionary to Starve In Africa.

Begs No Pardon For Plain Speech and Rough Words.

While at Cape Town, South Africa, we took tea with Rev. R. A. Jackson, the representative of the Negro Baptists of the United States of America. I knew Jackson and his wife in America, and cannot express in words my joy at meeting them in that far off land. This young pioneer has traveled over the greater portion of South Africa establishing and organizing Mission stations and faithfully laboring among the heathen for Christ, in the employ of "The National Baptist Convention of America."

After seeing our brother's poor plight, and learning of his miserable circumstances, I asked him if it was a fact that he is in the employ of the Colored Baptists of America. When he showed me his credentials, viz: license, contract, power of attorney, written, and newspaper correspondence between the Board at Louisville, Ky., and himself; also correspondence between some of the leading men of the Baptist denomination and himself, all of which was big with promises. Now, what I want to say is this: I have traveled more than 2,000 miles in the Transvaal, Orange Free States and Cape Colony and know that Jackson is known and highly spoken by the natives everywhere.

Truly this man has the ability, grit, grace, and Christian piety to honor the Baptist cause and spread the gospel of Christ until his job is provided, however, and the needs to move him and those by those of his own household, and, while at present his integrity is questioned, character suffers, and the well-being of his family is jeopardized, owing to false publications and unfulfilled promises made by Baptist leaders here. God forbid that this state of affairs should long exist.

The African asks, "do you think Rev. Jackson has received the \$6,500 chapel money and is keeping it? Some answer, 'no'! Others ask, 'why then do the Baptists of America continue to publish in print that they are building a chapel for us at Cape Town?' And others exclaim, 'there is something wrong!' Then all say, 'well I am not going to help feed him and pay his rent!' And thus the poor man suffers."

The native asks, "why do the Baptists send Missionaries to Africa to starve? Are there no graves in America?"

On being asked, Brother Jackson stated that the Board at Louisville had sent him only \$15 since his departure from America, Dec. 4, 1897, notwithstanding everything in South Africa pertaining to a living is extremely dear, and the man has six in family. Were it not for the \$5,000 sent from Washington by a lady, \$5,000 from Dr. Phillips and the \$35,000 from the New England brethren, friends whom God raised up to them, they should have starved, or suffered untold misery.

Why, the colored Baptists of America ought to be doing their duty in overrunning the world, have done their whole duty by this servant of God, and his co-workers.

The way I heard our Baptists boasting about Jackson I thought you were supporting him, and worse than all, I hear that there are some among you who wish to drop him on the field. That would be cruel as death, and for the sake of humanity and Christ, do not commit that awful crime. The African is already asking who are the Baptists? Why do they deserve us? We sent our minister to Boston but he came back empty. We had begun to believe in the Baptists, but they have deceived us.

After all, they say that sprinkling and pouring may be the best, but this is what I want to say. The African is everywhere deceived by white men, but for God's sake let not the Negro deceive him. Jackson had at his own expense, traveled more than 25,000 miles in interest of Baptist Missions, organized 55 Mission stations in Africa, and whereas there was not one colored Baptist in South Africa (4) years ago, there are today more than (414) four hundred and fourteen full members of the Missionary Baptist Church, and Jackson has, with his own hands baptized more than 250 Africans.

He says he has ordained two ministers in Africa and has had half a dozen ordained preachers working under his directions from time to time.

Since a bold man in the faith should not only be retained as Missionary superintendent in the field, but herself supported.

It is high time for you Baptists to wake up now, for I have been sent to South Africa and organized the A. M. E. Church there with sixty ordained Deacons and Elders and one Bishop of Africa with a membership of 10,000 souls.

I thought we were doing little enough for Missions, but, great God! what are you Baptists doing?

Why, it is enough to disturb the bones of the late Dr. Wm. J. Simmons and cause him to turn over in his grave.

How can we sleep within his bed, While Missionaries starve above his head? How can we rest beneath the sod, With such a wrong against his God?

We know that some of our Baptist brethren are going to see the Bishop Turner had better attend to his own business and let the Baptists alone. Yes; but you Baptists do not attend to your own business. You are all the time throwing rivers and pools of water in our face and telling us we cannot get to heaven without being damped. Now we tell you, you cannot get to heaven by sending Missionaries to distant Africa and starving them to death.

We know Rev. R. A. Jackson. We knew him when he was preaching in His home Ark. We accompanied him 200 miles on the cars when he started for Africa and we heard of him for hundreds of miles in South Africa. We held an Annual Conference 700 miles in the interior where he had been preaching and dipping, and for you Baptists to treat such a faithful worker so as an outrage upon Christianity. We did all that we could for him while in Africa. We gave him some material help. Our mother was a Baptist. We first felt the holy spirit in a Baptist revival, and while we are a Methodist, we dare to talk to the members of our mother's church. There are hundreds of millions of Africans to be Christians, and you Baptists must take your part in doing

Missionary Work In Alabama.

Madam Duncan Has Become a Great Force.—God Give Us More Such.

On April 24th, after an absence of three months, we arrived home, and had made up our mind to remain a month if possible, but after overlooking the anomalies of mail that had accumulated during our absence, notwithstanding "our better half" always forwarded to us the most important, we found there was a great deal of work before us, and that we must begin as soon as possible.

Our first visit in the state though was on the 20th of January to Calera, where we were met by Mrs. M. E. Pope, one of the best Missionary workers in the Sixth Episcopal District, who, with her earnest and intelligent husband, made it as pleasant as could be made in any place. Our church there is comparatively small, but true, earnest, loyal hearted members to the "Banner of African Methodism." We lectured to an appreciative audience, and the pastor, Rev. Carter, assured us that other meetings that had been done much good by coming. We met there the Rev. J. H. Warrick, P. E., of the Enfield District, who was to be our pastor when quite a girl, and it seemed to make him feel that God had brought us up in the work, and after relating some of the things we did when a child as a missionary worker in the church, made us wonder ourselves, and decide in our minds that with God all things are possible.

For he told things that by us were forgotten and seemed to us that "but a dream told." We left the next afternoon for Anniston, a beautiful little city only 17 years of age, but rightly called the "Brooklyn of Alabama," for it is indeed a city of churches; almost every denomination is represented. We found Rev. D. H. Winter, D. D., moving on ground he had won; we see that he must have had written on his appointment, "Builder, marching must be done," for the A. M. E. Church in Anniston, although not being the largest congregation in the city, is indeed an all-round, up-to-date church, a well organized Missionary society, with well equipped officers who mean business.

We had a very good report since the re-organization and were indeed pleased. We lectured at 3 o'clock to a large house, in fact, all that the church could hold, also listened to a nice literary program from members of the society, to which any audience would listen with pride. On Monday we were taken out for a drive around the city in the carriage with Mrs. Dr. Thomas, Mrs. L. M. Garrett and Mrs. Dr. Washington, where we visited all the important places in the city, one of which is the beautiful driveway owned by Dr. Thomas and will do credit to any city in the Union. The doctor was very much pleased to have our call, partly to help make it pleasant for strangers, and the other part, well, that sweet and lovely wife of his. After the drive we were taken to the home of Mr. and Mrs. Washington to a 5 o'clock "at-home" reception, and we there had the pleasure of meeting many ladies who till then were strangers to us, and we all decided then and there that we enjoyed being at receptions, etc., where these were gentlemen as well as ladies, but it was more delightful to all ourselves. The question might be asked, Do foreign Missions pay? If we would just think of our Master's command and the great good that has been done by the Missionaries and the many fields in which the Gospel seeds have not as yet been sown, that question would answer itself.

Some one might say, "I wish the A. M. E. Church would do more towards the support of foreign Missions, but I can't do anything of myself." Now, every one whose name is on this church's record is a part of this church, and if every member does his or her part the church is sure to triumph in any undertaking. In like manner every church belonging to this great religious denomination known as the A. M. E. Church, is a part of that denomination, and if every church does its part, the A. M. E. Church is sure to succeed in the support of foreign Missions.

The question might be asked, Do foreign Missions pay? If we would just think of our Master's command and the great good that has been done by the Missionaries and the many fields in which the Gospel seeds have not as yet been sown, that question would answer itself.

It is quite touching to note the skill and loving tenderness with which the Missionaries in many remote districts care for the unspeakably filthy and wretched creatures who throng their doors. The rheumy festering eyes of those writhed mortals, the filthy rags with which they are clothed, their matted, vermin infested hair, the contagious diseases with which they are often afflicted, all combine to make the most gruesome and repulsive of beings, and with a gentleness and skill born of a genuine love for God and humanity, the Missionaries in a foreign land, with no hope of gaining fortune or reputation, care for their poor physically and spiritually dispossessed brothers as if they were king's sons and daughters. Indeed, in their eyes these are the sons and daughters of the King of kings, and this likeness which they have discovered, and this sense of brotherhood which is theirs, have sent them across the sea on this superlative errand of mercy.

Having reviewed some of the good that has been done and is still being done by the Missions, gives us a broader conception of the question, Why should the A. M. E. Church support Missions? I would that those to whom the gospel has not been preached, but who are still groping blindly in the darkness of sin and perdition.

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Let us awake to a sense of duty towards them, and let us as Christians exert all the powers within us for the establishment and support of Foreign Missions. Let us as members of the A. M. E. Church do all we can by giving and soliciting aid for those who are already in the field. Let us as individuals strive to grow more and more into the likeness of the meek and lowly Jesus, of whom it is said: He saved others; himself he could not save. Let me think least of oneself and live more for those whom Christ has left in our charge, saying, "Go ye into all the world and proclaim the gospel to every creature." G. B. E.

The United States transport Zafiro, which arrived at Hong Kong and anchored in Chinese waters, brought news from Manila, from which it appears that the insurgents now hold 4,000 Spaniards and 1,000 native prisoners with their arms. It is further stated that the rebels have proclaimed a government of their own,

Society will never die. There were 80 members present and 17 visitors on the district, numbering 414 members and in healthy place and surrounded by picturesque views which are attracting every year a greater number of visitors than before. To most of these springs direct railroad connection is had with the cities of the North, West and farther South, and each year finds improvements and additional attractions, none of which, however, mar the beauty which have been created by nature.

Typical of them all, perhaps, are those in the vicinity of Asheville, N. C. The development of that section as a health resort for both the summer and winter is largely due to the enterprise of wealthy persons who have once visited it. Those of Asheville are the greatest number of tourists of the south as a sanitarian. Its population consists largely of tourists or of those persons wh. come seeing it, have determined to make it their home for life. Near by is the magnificent Biltmore estate, an attraction which casual visitors are permitted to enjoy. Then there is the Cloudland Hotel, on the top of Roan Mountain, at an elevation of 6,400 feet, and commanding a view of 50,000 miles of territory in seven states—the two Virginias, two Carolinas, Kentucky, Tennessee, and Georgia. From this place there is an easy access by an excellent mountain turnpike to other resorts, such as Eescalon Inn, at Linville, and the accommodations at Blowing Rock. Every spring atmosphere seems to abide eternally. By another route comes Waynesville, filled with the healing waters of the great Tampa Bay Hotel, overlooking the World.

Pleasant parties being organized every day. Long or short trips, Naphis and Steam Launches can be leased from hotel management. The three great hotels are under the personal management of Mr. J. H. King. Correspondence invited from all who seek health, pleasure and comfort. All passenger trains are equipped with the latest in food and presenting points of advantage for observing magnificent views of cliff, valley and mountain stream, and the whole topped by Mount Mitchell, Grandfather, Roan and Clingman's Peak. Across the border lies the Lookout mountain, overhanging Chattanooga. Not far away is Chickamauga, which seems destined to be the place of attraction for thousands of hearts, if not of feet, during the coming summer. The very fact which has made Chickamauga a mobilization center for armies of the United States is that which will induce a large proportion of the southern mountains this year. No one can doubt that timidity on the part of many persons will lead them to select the mountains for their summer outing, instead of the seashore. The route along the coast will probably have a good business, but they must share to a greater extent than ever that business with the seacoast, health-giving, comfortable and picturesque resorts of the Appalachians.

We have gone over all of the ground possible to reach in the short time of one year in Georgia. We went over four roads, each a part of four, and have come to the conclusion that the mountains are the best of all the other districts in the states. Thanking the presiding elders and the ministers for their kind interest, and members for their loving reception, and hoping by the Conference time to be able to say I have gone over two districts in both states and I ask the continued prayers of all concerned. For the present, I leave you in the care of Mr. and Mrs. Dr. Thomas, and will do my best to help make it pleasant for strangers, and the other part, well, that sweet and lovely wife of his. After the drive we were taken to the home of Mr. and Mrs. Washington to a 5 o'clock "at-home" reception, and we there had the pleasure of meeting many ladies who till then were strangers to us, and we all decided then and there that we enjoyed being at receptions, etc., where these were gentlemen as well as ladies, but it was more delightful to all ourselves. The question might be asked, Do foreign Missions pay? If we would just think of our Master's command and the great good that has been done by the Missionaries and the many fields in which the Gospel seeds have not as yet been sown, that question would answer itself.

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